



**Lyman Curtis: One of the Nine Horsemen**

**By Curtis, Asa Lyman**

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Lyman Curtis joined the Church in 1835, when a boy in the north woods of Michigan. His people had come from Topsfield. Boxford and Salem, Massachusetts. When, twenty-two, at the call at his door of Byrum Smith, he joined the members of Sion's Gump. In this organization he was thrown in daily contact with the Prophet Joseph. This association produced in his heart an undying and ever-growing love for Joseph Smith and for the Church of Christ which he organized. Lyman Curtis went with Zion's Camp to Missouri. After it was disbanded he was given a Zion's Camp blessing by Joseph Smith, Sir, in which it was said, by faith he should stop the wind, turn the course of rivers and, as Moses, he should strike the rock and bring forth water upon dry land." While mystifying at first, later it depicted his life's work. He was expelled from Missouri like other saints. He was driven from five homes he had built.

He helped construct both the Kirtland and the Nauvoo Temples. After the Prophet's martyrdom he, with the rest of the Saints, was expelled from Illinois and made his way across Iowa to the Missouri River. When the call came for volunteers for the trip to the Rocky Mountains he enlisted and traveled west with President Brigham Young's company, which started from Winter Quarters about the middle of April, 1847. According to his statement he reached the permanent site for the City, or finished his pioneer journey on July 22, 1847, (or two days before President Young, due to his delayed arrival).

## Of The Nine Horsemen.

One hundred years ago, or on July 22, 1847, nine men rode from the mouth of Immigration Canyon. It was a beautiful morning and it was a joyful journey. The hearts of Joshua and Caleb of old as they entered the promised Canaan never beat more fervently than did the hearts of these nine men as they entered their land of promise. They were on a special mission. The journey was arduous, but it was gladly undertaken. They were sent ahead of the other Pioneers to explore the Salt Lake Valley, and to select the most suitable portion of it for their future city. The company was under the leadership of Apostle Orson Pratt and Apostle George A. Smith. The other members of this company were Porter Rockwell, Joseph Mathews, Erastus Snow, John Brown, Jesse C. Little, Lyman Curtis, and John Pack.

## Not Strangers.

The men were not strangers to each other. Through a hundred days past they had plodded together through most trying environment. Through mud and rain, up hill and across dale, over sun scorched plains and between crag crested peaks they had threaded their way toward a common goal - and that goal lay before them only an hour or so away; a land of freedom and peace. These were nine wonderful men. The State of Utah and the Church may well be proud of every one of them. Each one thereafter did feats that proved valuable beyond measure, to the Church and the State. Yet, strange to say, one of these men was to be referred to as unknown. Why? Did he shrink from duty, or do a dishonorable act? Oh, no, it was not any fault of his at all. He was as good and honest as any of them. It was this way. Brother William Clayton wrote down only seven of the nine names. Brother Clayton's bones would have shaken at the thought of dishonoring any man. We should be thankful to him that he gave us any of these names. However, Brother Andrew Jensen put the finish on the affair when fifty years later he referred to one of these men as "unknown", or "unnamed" or "unidentified."

## No Question for First Fifty Years.

Before Brother Jensen's time there was no question as to who the nine explorers were. When most of the pioneers were alive and met together at conferences and celebrations and special occasions there was no question as to what part each played. They rejoiced in meeting old comrades, and reminiscing with each other about their trials and accomplishments. Any group of Pioneers could have named the Nine Horsemen. The Journey. Undoubtedly, as these nine men urged their horses on toward the valley, their conversation turned to the Prophet Joseph. No group of pioneers could be long together without referring to Joseph Smith. He had become too great a part of their lives and of their affections not to be spoken of repeatedly. And, had not some of these men heard the prophecy fall from his lips, that the Saints should go west and some day become a mighty people in the midst of the Hookey Mountains. The subject of conversation probably turned to their loved ones and friends in the East - and their concern for their safety, and the mobbings and persecutions they had endured. Some of these men and their families had been expelled from their homes five times, by mob forces. The thought of a new home free from violence spurred them on.

### The Route Taken.

They followed the course of the creek and after three or four miles of travel they came to the level valley. Here they looked north, west and south. Remembering President Young's advice, however, to keep to the north. They turned their faces in that direction. From that time on they examined the soil, the shrubs, the grass and rushes, and the streams. They were favorably impressed. After traveling northward for two or three miles they came to the region where a stream divided into two parts - "two streams of pure water, either one of which would turn a mill-wheel." One stream flowed west and one flowed south. The region was beautiful. Some would have stopped here and explored no farther, but, it was thought best, by most of them to proceed in their search. The company went on to where the mountain spur juts to the west to reach the marshland near the borders of the lake. The land in this region was covered with salt and alkali. The explorers thought it useless for growing crops. They would go no farther. However, in this region they discovered some warm springs. It was an agreeable surprise. For an hour they relaxed and played. It was probably the

first real relaxation they had had in months of strain and stress. Their long trek was ended. They washed their clothes and bathed their bodies. They dived into the pool, played pranks and had fun. Why should they not? They had thanked God for his mercies and shouted Hosannah in his praise. They had sung to the hills and valleys. Why should not they relax and give expression to the pent-up joys of their hearts in merriment? At the end of a toilsome journey, they stood in the valley of their hopes.

### The Return.

Refreshed, clean and invigorated, the company started its return trip. Soon they reached the region of the two streams (City Creek). Here, in a beautiful spot, they dismounted and held a council. According to Lyman Curtis this spot was just east of the present Temple Block. Each man expressed the results of his observation. They were agreed that the region included in the area of the two streams was the most suitable for the site of their future city and other purposes. They would so report.

### The Explorer's Camp.

There were some adventurous spirits among the nine men. Were they not at their journey's end and on the land of their choice? Would not their brethren come to the region next morning? Would it be necessary for them all to return? Could not some of them accomplish some good purpose by staying? As for Indians, had not their sick brethren been left, in groups of threes and fours along the way and they were not molested? It was agreed that some should stay and some should return with the report. A camp was formed and while some of the number returned, at least three or four stayed at this camp that night. It was the explorers' camp. Lyman Curtis, having remained, always considered that he and his companions completed the Pioneer journey that day. Thereafter, in writing or speaking of his journey from Winter Quarters to Salt Lake, he always stated that his journey ended July 22, 1847. This will be referred to again.

### The Next Morning.

Next morning, or on July 23, 1847, according to him, the Pioneer train came to the region early. From some cause or other, it was separated and came in two sections. They were a mile or so apart. The whole company made a halt. After all the wagons had arrived they held a council. This halt was made near what is now Fourth South and between State Street and Main Street. After the council and general plans had been completed the circular camp was broken up, and groups of wagons went here and there and began work. Many of the wagons were led to the region of the explorers' camp. Here they began plowing the soil and planting their crops. The ground was hard, so some of the group began to build a dam in the creek to flood the land. This took place just east of the Camp. This group became the North Camp.

#### The Statements of Lyman Curtis.

Before proceeding let us take time to sum up the statements of Pioneer Lyman Curtis. They are as follows:

- (a) The hand of explorers - the Nine Horsemen - after exploring the valley and making choice of a site, established a camp at what was afterwards called North Camp, situated between the forks of City Creek.
- (b) This camp was just east of what became Temple Block.
- (c) Some of these explorers stayed during that night at this spot and some returned to the main camp with their recommendations.
- (d) Having remained on the ground, Lyman Curtis considered he and his companions finished the Pioneer journey July 22, 1847.
- (e) Next morning the Pioneer train came in two sections to the region of the two streams. (Apparently the first section had to wait for the second.)
- (f) Many of the first wagons were led to the region of the explorers\* camp and they began to plow and plant.
- (g) This resulted in the establishment of the North Camp.

## President Young 's Group.

President Young and the group with him arrived July 24, 1847, and stopped at the South Camp. These camps will be referred to again in more detail. Let us take up another event.

## Fifty Years Later.

Fifty years later in the year 1897, Utah had become a state, and her valleys were teeming with a multitude of happy, healthy, industrious people. The Church had grown and had become a power on the earth. The hearts of a thankful people turned to the memories of these Pioneers of 1847. The Church and the State joined forces to show the appreciation of a grateful people for the courage, sacrifice and toil of these men and women for making this journey into the mountain fastness. A Great Celebration was arranged - a Bicentennial Celebration. A call was sent out to all Pioneers and especially to all members of the original band to come to Salt Lake and join the celebration. With many others, Pioneer Lyman Curtis attended. When the roll was called there were only twenty-eight of Brigham's Band of Pioneers left. Some of these were halt and blind, and others were variously afflicted and could not come to this great celebration. However, those who attended were greatly honored. Seats of prominence were provided and gold medals were pinned on their breasts. Parades were arranged and programs given. For weeks previously bits of day-by-day history was printed in the newspapers. These were accompanied by the individual pictures of various Pioneers with short sketches of their lives. On July 8, 1897 - two weeks before the Fiftieth Anniversary the likeness of Pioneer Lyman Curtis was printed in a widely distributed newspaper. Accompanying the picture was a short sketch of his Pioneer life in which it was stated: "He left Winter Quarters in the spring of 1847 with the Pioneers for Utah, and arrived in Salt Lake on July 22 of the same year. "

## An Effort to Get Information.

At the time of the Jubilee, in order to collect additional information, he, among the other Pioneers, was handed a questionnaire which he and they

were asked to fill out and return. These completed questionnaires were collected by the State and bound in book form. The back of the book was Morocco leather and it was decorated in figures and designs of pure silver. The collection was considered valuable by the State and is now in the Library of the Utah Historical Society. Among the questions asked was this: "On what date did you first enter Salt Lake Valley?" In answer Lyman Curtis wrote in a clear, bold hand "July 21, 1847". This fixes the date he entered. Salt Lake Valley, July 22, 1847, was the day he finished his Pioneer journey.

Note; It was probably as a road scout that he was sent into the valley on July 21, 1847. Scouts proceeded the wagon trains over every foot of the way from Echo Canyon to Salt Lake Valley. These scouts were sent out in twos, or threes, or more, depending upon conditions. However, frequently there was only one. (Pioneer Redden had previously been an example of a lone scout. He proceeded the company down Echo Canyon and discovered the cave which bears his name. He found no serious road difficulty and no place where those following could lose the trail, so he remained at the cave until he was overtaken by them.) However, where necessary, a scout returned to report on the course of the road, the hazards to be encountered and the presence or absence of good camp sites.

## The First Real View of the Valley.

From the view of the valley that the Pioneers obtained from Little Mountain, they supposed Emigration Canyon to descend into a long narrow arm of the valley. The total length of the canyon was supposed to be twenty to thirty miles. They were all surprised to find that it suddenly and abruptly opened into the valley, the way it does, in less than a third of this distance. Could this discovery have brought this scout of July 21, 1847 back to the Pioneer company?

## Some Events of the Celebration and Omission of Events In Pioneer History.

At that celebration of the Fiftieth Year when the list of the Nine Horseman was called. Pioneer Curtis was the only remaining one. Rockwell, Brown, Pack, Mathews, etc. had all gone to their reward. Here is an enigma: Lyman Curtis present at the celebration -- the one remaining member of Orson Pratt's company of explorers of July 22, 1847 whose picture had been published in the newspaper only two weeks previously, in which it was said he finished his journey from 'Winter Quarters to Salt Lake, July 22, 1847 -- was referred to by Andrew Jenson in his Day by Day History of the Pioneers as an "unnamed", or "unknown", or "unidentified" person. Unfortunately Andrew Jenson failed to report three important facts or events. These are: First, He failed to mention all nine horsemen. Second. He failed to mention the camp established by them. Third. He failed to mention the camp formed next morning just east of what became Temple Square, or the North Camp. Imagine the surprise of Lyman Curtis. He spoke to a number of those in charge of the Celebration about the mistakes and omissions, but evidently the right contacts were not made. He returned home, feeling hurt that such inaccuracies and failures in reporting the story could be made. Among the members of his family and among his friends he left no doubt as to the part he played on July 22, 1847. As for the explorers camp and the North Camp he left no uncertainty about them.

## Report of Lyman Curtis' Death.

In a little over a year after the Centennial Celebration Lyman Curtis died. Andraes Engberg, a member of Utah's First Legislative Assembly, an associate in the quorum presidency, and a close friend of Lyman Curtis reported the obituary. It was printed in the Deseret News, August 20, 1898 thus: "Elder Lyman Curtis died at his home in Salem, Utah, August 8, 1898. He came west with the Pioneers, entering Salt Lake Valley with Orson Pratt's company, July 22, 1847".

### Many Questions Could Have Been Cleared Up.

There were so many points in the early history of Utah to be cleared up, why could not these few remaining Pioneers have been consulted by the historians of the day and such questions as these been put to them?

Who (if they did not know) were the Nine Horsemen? Where did Willard Richards' company of Pioneers camp on entering the Valley?

Where did the main company of Pioneers pitch tents on entering the area which became Salt Lake City? Was there one camp or two camps?

Where was the first plowing done?

Where were the first potatoes planted?

Was the plowing done in one area or were there many small plots plowed?

Where was the first irrigation dam built in City Creek?

These, and a hundred other questions, which thereafter much time has been spent upon, could have been readily answered by any group of Pioneers. Again, the opinions of many, instead of relying upon one person, who was not there, would have taken the subject out of the realm of imperialism.

### The Two Questions.

Let us ask two questions. First. Why was the name of Hyman Curtis left off the list of the Nine Horsemen as published fifty years after the event, or

July 22, 1897? Second. Since his name was omitted from the list made up by Andrew Jenson as late as fifty years after the event, does he, thereby, have to remain an unnamed, or an unknown, or an unidentified person?

### Is the Reason Given a Good One.

The only reason set forth for the omission is that "the name is not given in the records." But - - what records? If the general records of the Pioneers are meant, all the names are to be found therein. If a certain few individual records are meant, we find a wide variation in them. It seems that this exploration trip was considered, at the time, as just another event in the labors of the day. It caused no great excitement. The records that tell of the expedition seem to refer to it as just one of a busy day's events. Out of nine chronicles only one makes even an attempt to give the names, and he omits two of the nine. The wonder is not so much how a few names were omitted, but how so many names were given by the writer.

### A Glimpse at The Records.

Let us consider what some of these records report. The official records written by Thomas Bullock mention only the two leaders and "several others" - seven names are not given. Levi Jackman's journal mentions the expedition but does not give a single name - all names are omitted. John Brown's journal says, " \_\_\_\_\_ with eight or ten," etc. Erastus Snow's journal speaks of "we" and "seven others." Lyman Curtis speaks of himself and Apostle Orson Pratt's company (a "company" with the pioneers consisted of eight to fourteen men.) George A. Smith speaks of himself and Orson Pratt and several others. Orson Pratt writes of himself and George A. Smith and seven others. The report of the trip sent to President Young names the two leaders "and seven others". It is signed by Orson Pratt, Willard Richards and George A. Smith. William Clayton is the only one to make an attempt to give the names. He lists seven of the nine and omits two.

### All Records Should Be Included.

Depending upon the records we choose any one and all of these names can be eliminated. By combining all the information given in the records we find all names. Shall we censure Brother Clayton for his omission? By no means. He should be praised for giving us seven of the nine names. What names did he leave out? The two names are Erastus Snow and Lyman Curtis. These two men were equally honest and upright. They both left records stating that they were in the explorers' group which entered the valley the morning of July 22, 1847. One of the two - the last surviving member of the intrepid band - participated in the celebration given fifty years later. He became at this time, never before, the "unnamed" horseman in the historical account which was published fifty years after the event. Though decorated with ribbons and with a solid gold medal of honor pinned on his chest. Pioneer Lyman Curtis left the celebration with a heavy heart. He was hurt that men would so soon forget. It was on his return home under these peculiar circumstances, that the writer heard his story. There was no sign of anger or remorse in his nature, as the story of the exploring party was told, and of their camp they established on a beautiful spot between the two forks of City Creek, end of the establishment of the north camp by the group of Pioneers who came to the spot the next morning and camped and began work in the region. It is the memory of those wounds and the story, told under emotional strain, that impels this writing. This memory is coupled with the earnest hope that a grateful people of both the State and the Church, through their deep, inborn, sense of justice and fair play, will give it an earnest, impartial hearing. The drama of the Pioneers was enacted a hundred years ago. We cannot change it. One hundredth part of their courageous acts were not recorded. We wish more of them had been. Events that we look upon as heroic were considered commonplace to them. They were commonplace, for all their efforts were heroic and for the good of others rather than for themselves. The whole expedition was undertaken for their fellowmen and to roll on. The kingdom of peace established by the Son of Man.

## Proof That Lyman Curtis Was One of The Nine Explorers.

Let us consider the evidence that Lyman Curtis was a member of the explorers group under three headings:

FIRST: The numerous statements' of Lyman Curtis himself, and the statements of his friends, and of historians, which were widely publicized to the effect that he was a member of the explorers of July 22, 1847.

SECOND: Corroborative evidence that he referred to the group we call the Nine Horsemen in the statements is furnished by the additional information he gave, pertaining to what these nine men did on that day.

THIRD: As further proof let us consider the evidence supporting his statement concerning the establishment of the explorers' camp and the north camp, as given by other Pioneers and historians.

## It May Be A Surprise.

It may come as a surprise that this story has received any opposition, but it has, and from unexpected quarters. The opposition has not been so much against the name of Lyman Curtis as against his story of the Explorer's Camp and the establishment of the North Camp. It seems that the story of the Pioneers was so well known for the first fifty years of Utah's history that it was taken for granted. So many of the Pioneers were alive, that the story was universally known and few wrote about it. However, at the half century mark, new interest was shown. At this time a great change has taken place in the ranks of the first band of pioneers. Only a few were left, and these were not given to writing, so a new generation had to step in and take over, to tell the story of the Utah Pioneers. This Troop did an excellent job. However, some few omissions and mistakes were made. This is no more than could be expected. Omissions are not always avoidable.

## A Typical Account.

Let us look at a typical history of the Pioneers as has been told by historians of the last half of the century; or rather since the passing of the members of this illustrious band. From Andrew Jenson's Day-by -Day: "The main camp of Pioneers, who had spent the night on Kill Creek began to move about 7 a.m., traveling to a small grove of cottonwood trees, standing on the banks of a beautiful stream. This was the south branch of the stream known as City Creek, and the ground selected here by the pioneers for a permanent company ground and a farm was a part of what is now the Eighth ward of Salt Lake City, including the block upon which the City and County Building now stand." He then goes on to tell of the Pioneers being assembled and of the proceedings of the meeting; that followed. He also speaks of the first furrow being plowed and of -various activities. But never once does he intimate that after this meeting various detachments went forth and one large group of fourteen wagons proceeded to a place between the two forks of City Creek, and established what became known as the North Camp.

#### The Numerous Statements That Lyman Curtis Was One of the Explorers.

The statement that Pioneer Curtis was an explorer may be divided into three groups:

- (a) those pertaining to the time he first entered the valley.
- (b) those referring to the time his Pioneer journey ended, and
- (c) those stating specifically that he was a member of the company of explorers.

#### His First Entry Into The Valley.

We have already considered the statement that he entered the Salt Lake Valley July 21, 1847, probably as a scout. This sets aside any idea that his entrance on July 22nd was the first. On the latter date he finished the trek. Of the first entry into the valley, he spoke in a short talk to his fellow Pioneers on August 20, 1894. At a celebration given in honor of the Pioneers at Saltaire he was called upon for a talk. In the talk he stated that

he entered a barren, desolate valley, (apparently alone) and was welcomed by no living thing except hordes of crickets and drooping headed sunflowers. The Salt Lake Herald of August 21, 1894, describes the Celebration and reports the talk thus: "Lyman Curtis described his travels and experiences in coming to this territory . . . He found here only a few crickets, and some sunflowers, which constituted the population at that time. He had not then dreamed such a structure as Saltaire would ever be reared in the Valley." The Deseret News of August 21, 1894 gave an account of this Celebration at Saltaire. It also gave a brief report of the speech. That Lyman Curtis was one of the first to set foot on the present area of Salt Lake City may be inferred from the talk made to the assembled Pioneers. It follows: "Pioneer Lyman Curtis, eighty-two years old, of Salem, Utah County, who was then introduced to the assembly, referred to his personal experiences and how he found a barren, desolate valley, shrouded with crickets and sunflowers, where now stands one of the most beautiful cities on earth."

### The Day He Finished The Pioneer Journey.

The statements pertaining to the time he finished his journey are interesting. Since he reached the spot in the Valley which was chosen as the site of the future city, and remained here, (thereafter, until the arrival of the main company on July 23, and of President Brigham Young on July 24), he considered he finished his pioneer journey on July 22. Let us consider some of these statements: The Salt Lake Tribune of July 8, 1934, in its Lay by Lay with the Utah Pioneers prints the following. "He (Lyman Curtis) left Winter Quarters in the spring of 1847 with the Utah Pioneers and arrived in Salt Lake July 22, 1847. The Biographical Encyclopedia by Andrew Jenson, Assistant Church Historian in a short biography states: "Brother Lyman Curtis arrived in Salt Lake Valley with the original Pioneers July 22, 1847." In Xnd Prominent Men of Utah is found the following: "Lyman Curtis came to Utah July 22, 1847, with Brigham Young's company." There is no other date given in any publication that has been found in any sketch of the life of Pioneer Lyman Curtis having reference to the time he finished, or completed his journey from Winter Quarters to the final destination of the Pioneer band in Salt Lake Valley except July 22, 1847.

## What The Nine Men Did.

If not enough evidence had been given pertaining to the day and the organization in which he entered the Salt Lake Valley, Lyman Curtis added more when he gave the history of the exploring party. Being the last remaining member, he served as the link connecting the past with the present. He supplied a lot of information that had been known by all the pioneers, but which has been lost with their passing. This he gave to the new generation. But, some may ask. "Have we any evidence, besides what he gives of the explorers camp?"

## Did The Nine Explorers Establish A Camp?

Let us see. Fortunately, for those who are interested in the history of the Pioneers, the great historian, Herbert Howe Bancroft, came to Utah and spent much time, in the 1880's, among the people. He found, "the church records truthful and reliable"\*\* In addition, he says, "I have visited the people in person, and gathered from them no inconsiderable store of original and interesting information." Fortunately he came at a time when a great many, if not the majority, of the Pioneers were still alive. He saw the historical picture as a whole, and events in the perspective of their importance. Speaking of the company of explorers he says, "The following morning (July 22, 1847) the advance company, composed of Orson Pratt, George A. Smith, and seven others entered the valley, and encamped on the bank of M Canon Creek. They explored the valley etc. These are the words of an impartial, trained investigator concerning an important event of apparently common knowledge at the time. The camp, according to Curtis, was on City Creek. The story of the Horsemen was carried still further. The three or four of them who remained on the ground that night, saw the Pioneer train come to the region the next morning. The train was in two sections and there was an interval of time - - a half hour or an hour - - between them. The explorers camp was increased in size by haring a goodly number of Pioneer wagons led to the spot on July 23rd., and thereafter it became the North Camp.

## Was There A North Camp?

The Halt and The Dedication of the South Camps according to Jenson, "The main company of Pioneers who had spent the night on Mill Creek began to move about 7:00 A.M. (and also 8:00 A.M.), taking the back track for about a mile, and then turned northward, traveling about two miles farther to a small grove of cottonwood trees, standing on the banks of a beautiful stream of water skirted on both sides with willows and shrubs. This was the south branch of the stream known as City Creek, and the ground was a part of what is now the Eighteenth Ward of Salt Lake City, including the block upon which the City and County Building now stand." However, this is only part of the story. Let us see if we can find out what other important things happened. First, consider the streams near the mouth of City Creek Canyon the creek divided into two parts. One branch flowed westward roughly along what is now North Temple Street, crossing and recrossing this street three times. The other branch flowed southward, meandering through the tier of blocks which are now between Main Street and State Street and crossing Main Street toward the west near the Post Office Building. These streams were "large enough to turn a mill-wheel." While, not offering any great difficulty, the stream could not be crossed any place by team and wagon. Apparently there was one ford, less than a quarter of a mile north of the camp of which we have just spoken. For two weeks or so following the time when a camp was formed, it was on one side or the other of the stream (not half on one side and half on the other). Brastus Snow speaks of a camp being on the "east side" of the creek. Other illustrations can be picked from quotations that follow later. Let us consider the south camp. The location is not altogether definite. It was, however, on the east side of the south fork of City Creek some place between what is now Third South and Fifth South Streets. Orson Pratt seems to have been one of the last to arrive. He says the wagon trains were drawn up in an "oblong circle". This was a convenient formation. As the teams had been in the harness only two hours, they apparently were left standing hitched to the wagons. In this formation, excepting the first team in each half circle, all teams could be tied to the side of the wagon ahead. This allowed all drivers, except two, to be free. Upon the arrival of Apostle Orson Pratt, the members of the organization were called together. Brastus Snow says, "here we bowed ourselves down in humble prayer to Almighty God with hearts full of

thanksgiving to Him for a dwelling place for his people. And then we organized various parties to get out the plows, and other Implements and tools, appointing some to go and plow the lands, and others to turn the water on the land to irrigate it", etc. Considerable variation in the soil was found. Some areas were covered with sage. Other places contained willows and briar patches, while still others were brush-less and covered with grass, and the soil was composed of friable sod. Undoubtedly, the most desirable spots were selected first for plowing. These were located here and there. Since various parties were organized to plow, etc. and groups of teams and wagons were sent here and there, the camp which was formed in the oblong circle was broken up. Many wagons remained on the camp ground, but many small groups took up their labors in various locations.

### The North Camp.

It seems almost beyond question that Apostle George A. Smith, who had the day before headed the explorers party on the forenoon, of July 23rd, led a group of twelve or fourteen wagons to the explorers camp (a spot just east of the Temple Grounds), and began work. Another thing, just east of this camp, (or at a place on the creek a little west of the intersection of South Temple Street and State Street) at 2:30 P.M. they began to build a dam and a ditch to irrigate the land in the region. It was here, according to tradition of the Smith family, that Apostle George A. Smith planted his first potatoes. These twelve or fourteen wagons formed the nucleus of the North Camp. It was on the west side of the south branch of City Creek, or, in reality, between the two forks of the stream or "just east of the Temple Square".

### Proof of the Foregoing Statements.

If Jenson is correct about the first furrow being plowed near what is now the intersection of Main Street and First South Street, it was done on the west side of the south fork of City Creek, and near the north camp. Regardless of this doing the first furrow, it proves that plowing was done early at the North Camp. Howard Sgaaso writes, July 24, 1 1347, "After leaving the canyon about two miles, we came in sight of the other camps a few miles to the west." He uses the plural term "camps". Therefore, there

were two camps that morning. Wilford Woodruff throws some light on the subject. He gives as an idea of the location of the encampment which was upon "two small streams", and also tells the times the first camp was made which was "two days before us". His words were, "After gazing awhile upon this scenery, we moved four miles across the table land into the valley to the encampment of our brethren, who had arrived two days before us. They had pitched upon the banks of two small streams of pure water. It seems that both forks of City Creek were camped upon. On July 28th Brother Woodruff speaks of the "north camp" and on July 29th he states that the members of the Mormon Battalion, who arrived that day, made their camp "between our two camps". We owe much to two boys - - one in his twenties and one in his teens - for important details regarding this early history. Orson K. and Horace K. Whitney accompanied the first band of Pioneers. They entered the valley on July 24th in company with Brigham Young, yet they throw much light on what happened at the time. July 25th was Sunday. This did not altogether quench their spirit of adventure. They wanted to see the irrigation dam built in City Creek, and the warm springs held out an appeal. In their journal they record that they, with a companion, walked three quarters of a mile that morning, from their camp to the dam and then went on north to bathe in the warm springs. This fixes pretty well the location of the first dam. It was not near the south camp, but on the creek, apparently at a point east of the Temple Block or three fourths of a mile from the South Camp. It seems that the Whitney brothers heard of the selection of a site for a city by the exploring party and, for this cause or some other, they got the idea that their camp site (near the City and County square) was not on the ground that had been chosen for the City, but the site that had been chosen was farther north. This supposition they record, as well as some important data pertaining to the movement, on that date, of part of the camp. On July 27, 1847, Horace II. wrote, "Sixteen wagons belonging to the Twelve and some others (including three of Ilebers) were removed to a spot across the creek about  $\frac{3}{4}$  of a mile hence, near the site of ground, where it is supposed the future city will be built", etc. It seems that the spot just east of the Temple Block where the nine explorers made their decision and selection. The region to which a number of wagons were led the morning of July 23rd., the region of the dam  $n \frac{s}{4}$  of a mile" upstream from Whitney's camp, and the place where which was sixteen wagons of the Twelve and others were led " $\frac{3}{4}$  of a mile hence", and the site of ground,

"where it is supposed the future city will be built" are one and the same place. Counting the fourteen, or some odd wagons which Apostle Smith apparently led to the explorers camp on the morning of July 25, 1847, and those that came later (July 27, 1847) to that region, we have a total of about thirty wagons at the north camp. These numbers are arrived at by evidence given by Horace II. Whitney. It seems that the two boys felt out of place at the south camp. In fact, they moved. In describing it they tell of other important events. On July 50, 1847, Horace writes, "This evening, Orson and myself got up our horses and moved north 3/4 of a mile to the place where the Twelve and others had located themselves to the number of about 30 wagons." We will call upon the exceptionally fine journal of young Horace Whitney for one more description - - that of the entrance into camp and the locating of the members of the Mormon Battalion and the saints from Pueblo. On July 29, 1847, (one day before the two moved from the south camp,) he writes, "The soldier brethren ... arrived ... about half past 5 o'clock ... in martial manner" etc. They staged a parade. Here follows the description of their formation, and parade into camp. The twelve came first on horse-back. (The twelve had gone out to meet the soldiers and returned at the head of the procession.) Last came the officers of the Battallion after which came the band, which was composed of fifes and drums, and they played martial music next came the infantry (about 150 men) which marched to the rhythm of the fife and drum! and last came the supply train and the wagons of the Pueblo saints with a total of thirty-four wagons. The parade in the City has since been viewed with more intense interest than was shown at this one staged among the sage-brush and sunflowers of that desolation. Every footstep was watched and every face and feature scanned in both the line of onlookers and in the columns of soldiers on parade as 'Hi, Joe and 'Hi, Jim rose from the throats, as long separated brothers greeted brothers. The sage was at first crunched under the beating hoofs of horses. The desert air resounded to the strains of the fife and drums. Then came the tramping feet of men. The 'Hi' here and 'Hi' there increased into 'Hurrah' for the whole detachment and resounded down the line. At last clouds of dust rose from the grinding wheels of creaking wagons and as the last wheel passed the parade was ended. Whitney then continues, "They passed our camp beyond which they went  $\frac{1}{4}$  of a mile and encamped, after first crossing the creek." From these excellent pioneer records we find the followings. First, a description of a north camp eventually composed of

thirty wagons "just east of the Temple Square", or between the two forks of City Creek. Second, a middle camp composed of the Mormon Battalion and the Pueblo Saints having some thirty-four wagons and, third, a south camp of forty-two wagons (plus the additional numbers of wagons of the Crow and Thorkill families.) There Is ample evidence to prove Lyman Curtis' statement concerning a North Camp.

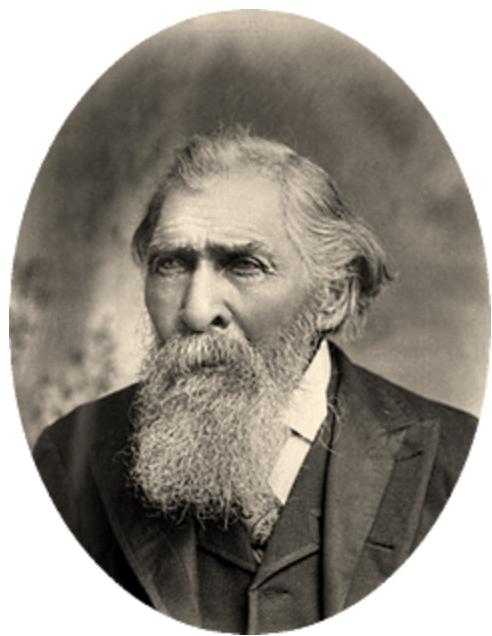
### The Value of Written Material.

Historians consider material written at the time of the event to be better than evidence written later. That depends, however, upon the clearness and accuracy of the material. We have illustrations where a latter account is better than the one written at the time. Erastus Snow's account given thirty-three years after the event, is much more plain and accurate than the one he wrote on the day it happened. Again we had to wait thirty-three years for Wilford Woodruff to tell us what, when, and where President Young said, "This is the place". It was not written in Woodruff's journal of the day Likewise, Orson Pratt gave a much clearer description of his first journey into the valley than he did on the day it happened. One reason is that in the meantime many permanent landmarks had been established to which they could tie their descriptions. These landmarks gave them points to which they could refer and by which we can understand locations. It is not always the case that the earliest descriptions are always the best. Fortunately, Lyman Curtis did not have this difficulty of landmarks as one corner of the Temple Square was definitely located only a few days after their arrival. For this information let us turn to the journal of Levi Jackman, the companion of Lyman Curtis through the trek. The quotation also shows the democratic manner of handling important problems by the great leader, Brigham Young. (Brother Woodruff, if he needed any support, would have found some here also.) The quotation of July 22 follows: "This evening Brigham Young called the camp together. The men that had been exploring made their reports. They had found no place that looks as well as this place. Many of the brethren expressed their feelings and all seemed to think that this was the place to stop. Brigham Young then said he wanted to know how the brethren felt in regard to it. However, he knew that this is the place for the City, because he had seen it before (in vision.) He also said we were now standing on the south east corner of the Temple Block. He spoke many

other things that did us food. A vote was then taken on the subject; and, all voted that this is the place to stop." It was a mere coincident, but this decision to accept the place for a permanent home was made by the whole camp of Pioneers at a spot only a few rods from where the same decision had been made just a week previous by nine explorers. The Temple Block was the mark Lyman Curtis used to fix the location of the explorers camp (and, of course, the north camp which succeeded it). The corner of the Temple block was designated just one week after the explorers made their camp. A mistake in location by Curtis' would, therefore, be very remote.

### Conclusion.

At the Fiftieth Year Celebration he was present. Few of the original Pioneers were left. He was the last remaining one of the Nine Horsemen. Time had gathered in his companions. At this time he stood in the evening twilight of a passing day which carried into the night too many of the unwritten histories of wonderful, worthy deeds of loyalty, devotion and love done by Brigham Young and the Pioneers. He related the story of the Nine Horsemen, and of the camp they formed, and told how the next morning many of the Pioneers were led to this very spot to form the North Camp. His story of the explorers camp and the North Camp brought on more criticism than his assertion that he accompanied Orson Pratt and the company of explorers. It has been a happy surprise to find so much evidence and from so many sources to support Lyman. Curtis' story, because it was true. When the full story of the Pioneers is told, it will contain the story of the North Camp; the story of the explorers camp; and the name of Lyman Curtis will be one of the Nine Horsemen.



## About the Author.

Asa L. Curtis was born at Salem, Utah county, February 3, 1877. The Curtis family is distinctively American in its lineal and collateral branches, having been represented on American soil since 1635. The progenitor of the Curtis family in the new world was a native of England. Young Asa was educated in the district schools of Salem and in the Brigham Young University at Provo, where he pursued a normal course. After leaving college he taught school for four years, two years of this time in Utah county and two years in Arizona. He then went on a mission to New Zealand, where he remained for three years, from 1901 until 1903 inclusive, with headquarters at Wellington, serving as president of the conference during the last year of that period. Dr. Curtis was married December 28, 1903, in Manti Temple, to Miss Annie B. Littlewood, a native of Payson and a daughter of Martin Littlewood. He then took up the study of medicine in Northwestern University of Chicago and was graduated there from in 1911 with the degree of M.D.

He at once located for practice in Payson, Utah, and has since devoted his attention to medicine and surgery, in which he has met with excellent success. Dr. Curtis belongs to the Utah County Medical Society, also to the Utah State Medical Society and the American Medical Association, and he was at one time vice president of the county organization.

He was commissioned a captain of the Medical Corps on the 27th of June, 1918, and served at Camp Funston until his discharge February 12, 1919, during which time he prepared and presented to the war department the outline and plans for a new tank, which was intended to have the speed of an automobile and the fighting qualities of a tank. For this service he received congratulations from Colonel Thompson, General Crowded, Senator Smoot and several other army officers, but the war ended before his tank was put into use.

Dr. and Mrs. Curtis have eight children: Asa Brentnall, Lucille, Evelyn, Melva, Mildred, Helen, Emerson and Delbert. He belongs to the Church of Jesus Christ of the Latter-day Saints of the second ward. He is a member of

the high council and in church and Sunday school work has taken an active part. He belongs also to the Payson Commercial Club, of which he has served as president. Nothing is foreign to him that has to do with the up building and progress of the community in which he makes his home, his aid and cooperation being counted upon at all times to further every measure for the general good. He also holds to the highest professional standards and his ability is recognized by his contemporaries and colleagues in the profession.





# NEWS OF THE STATE

ANOTHER PIONEER GONE.



Lyman Curtis, who Died at Salem, Utah.

Lyman Curtis died at his home in Salem, Utah, August 5, 1898, of general debility. He was born January 21, 1812, in New Salem, Mass.; he joined the Mormon church at Millford, Mich., in 1834. From there he, in company with several others, migrated to Salt Creek, Mo., where he became a member of Zion's camp, going from thence to Illinois, and thence to Winter Quarters. He left the latter place in the spring of 1847, with the pioneers, for Utah, and arrived in this valley on July 22nd of that year, and aided in planting the first crops, and in August started back to Winter Quarters for provisions, and to bring out his family. Soon after his return to this city he was sent by

Brigham Young to St. George to survey and oversee the construction of a canal. After completing this work, he moved to Payson, where he lived for a few years, and then to Salem, where he has since resided, a respected citizen.

Mr. Curtis was a noble man, faithful and true in every position of life; a constant toiler in building up this country. His name will be remembered by a grateful people for many generations to come.

Mr. Curtis was the head of a numerous posterity; he was the father of twelve children, had eighty-three grandchildren, twenty-eight great-grandchildren and three great-great-grandchildren, but these figures of 1897 may not now be complete. Mr. Curtis enjoyed remarkably good health up to the last year.



DAUGHTERS OF UTAH PIONEERS

No. 36

ERECTED JULY 16, 1938

THIS MONUMENT MARKS THE SITE OF  
**POND TOWN FORT**

IN 1851 DAVID FAIRBANKS AND DAVID CROCKETT LOCATED LAND ADJACENT TO A SMALL STREAM AT THE HEAD OF SALEM LAKE AND BUILT A DAM. IN 1856 ELI ASHCRAFT, ROYAL DURFEY, SILAS HILLMAN, ACQUILLA HOPPER, JACOB KILLIAN, TRUMAN TRYON AND THEIR FAMILIES SETTLED POND TOWN AND BEGAN BUILDING THE FORT FOR PROTECTION AGAINST INDIANS. THE FORT WAS 160 FEET NORTH AND SOUTH AND 150 FEET EAST AND WEST. ROBERT DAVIS AND THOMAS KILLIAN ARRIVED LATER IN THE SAME YEAR.

THE NAME OF POND TOWN WAS CHANGED TO SALEM, (THE CITY OF PEACE) BY LYMAN CURTIS.

SALEM CAMP. D.D. P.





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